

THE
ANATOMY
OF THE
Heretical Synod
OF THE
DISSENTERS
AT
SALTERS-HALL.

Wherein is Represented,

- I. The Moderation and Christian Temper of an *Assembly of Divines.*
- II. The Gravity and Candor of their Debates.
- III. The Language and Civility they use in Religious Controversie.
- IV. The Reverence they profess for the *Divinity of Christ, for Creeds, Canons, &c.*

Collected from their late BLASPHEMOUS Writings for the Information of Posterity: With short Remarks, By the Author of the SCOURGE.

In a LETTER to a Country Friend.

The Second Edition.

L O N D O N:

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THE ANATOMY OF THE TEXTURES OF DISSECTERS AT ST. ANTHONY'S-HALL.

I. The Method of Dissection and Christian Temper of an
 Anatomist.
 II. The Theory and Practice of Dissection.
 III. The Instruments and Cases used in Dissection.
 IV. The Preparation and Preservation of the Dissections.
 of the Textures of the Human Body.

Collected from the Works of the Most Eminent Anatomists
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(I)



THE
ANATOMY
OF

The Heretical Synod at
Salters-Hall.

S I R,



YOU are alarm'd, I perceive, in the Country, at the present Disputes among our *Dissenters* concerning the Doctrine of the *Trinity*; and you desire me to inform you of the State of the Case, and of the Method of their Proceedings upon that Subject: A difficult Task you must believe, when very few of the Parties contending (if we judge by their own Accounts) know more of the Controversy, than what qualifies them to bring a *Scandal* upon the Christian Religion, to *Curse* and *Confound* all who think differently from them-

B

selves,

selves, to ruin the *Trade* and *Reputation*, of their *Fellow-Labourers*, in *Conventickling*, and to draw away the *Grist* of their *Neighbours* to their own *Mills*.

The Original of this Dispute is laid at the Door of Mr. *Pierce* of *Exeter*, the Great Champion of the Dissenting Cause, and a mighty *Nimrod* in Controversy, who is charg'd with (*) *using great Violence and Artifice in carrying on his Attempts against the ever Blessed Trinity, and making a very strange Progress in perverting the Youth of that City*. He could not, it seems, make a satisfactory Defence to this Charge, which induc'd the Proprietors of his *Conventicle*, with the Assistance of some Neighbouring *Ministers*, who acted in the Nature of *Visitors*, to turn him out : And accordingly Mr. *Pierce* is ejected with the utmost Scorn and Indignation of the best Part of his Hearers, and turn'd *adrift*. The Manner of his *Ejection* he has publish'd to the World in his *Case* ; a few Paragraphs whereof I shall transcribe, and offer you some short *Remarks* upon them.

‘ I was above Five Years ago chosen by the
 ‘ Three Congregations, *Nemine contradicente*,
 whose

(*) Letter of the Gentlemen at Exon.

‘ whose Choice was seconded by the Desire of
 ‘ the whole Assembly that meets here ; and I
 ‘ was brought from a most *Loving* People, who
 ‘ made me a *handsome* Allowance.

And who has been more violent than Mr. *Pierce* to reflect upon the *Church-Clergy* for removing from one Benefice to another, to load them with *Covetousness* and the Love of Riches, as if it were *Spiritual Adultery*, and a Violation of the Conjugal Tye between a Pastor and his Flock, to leave his Charge for the most valuable Promotion upon Earth. Hear him railing, (*) *If the Clergy did not gape after great Honours and fat Benefices, they would rather employ themselves in perswading our Rulers to restore Peace, than in reviling Brethren, and wresting the Words of Ancient and Modern Authors to put the better Colour upon their Cause ; but what will not the love of Money do ? What indeed ? And yet this Primitive, Self-denying Teacher could leave a very loving People, who made him a handsome Allowance, to come to Exeter to a more loving People, that is, who made him an Allowance much more handsome ; for these Pastors always value the Love of their People by the Weight of their Contributions.*

B 2

This

(*) *Vind. of the Diss. Part 2, p. 2,*

This Declaration of Mr. *Peirce* lets us fairly into the whole Mystery of *Conventicling*, and proves, that the Body of our Dissenters are only a few *crafty* People to a great many *simple*, some to contrive and lead, and others to execute. Their Cause is upheld by nothing but *Boldness* and *Ignorance*, and driven on by no other Interest, and defended by no other Weapons, than Popular Zeal in the *Body*, and something worse in the *Heads* of the Party. The People are not so mad of themselves as to run upon a Precipice, but they are urg'd on by their *Teachers*; and what they call the *Conscience* of their Congregation, is no more than the *Trade* of their Leaders, whose Business it is to Spirit away People from the Church, to fill their own *Pockets*; where instead of sound and profitable Doctrines, they are fed and fool'd with Wind and Illusion.

‘ I T was put to me, whether I own’d, that
 ‘ the Son of God was One God with the Fa-
 ‘ ther; I urg’d them not to be hasty, I desir’d
 ‘ I might have Time to give my Answer, but
 ‘ was told, I must do it presently. Here an
 ‘ *Inquisition* was as truly set up as ever there
 ‘ was any in *Portugal* or *Spain*.

This

This poor *ejected* Gentleman forgets what an *Inquisition* his Fore-fathers set up, when they introduc'd their own *Discipline* upon the Ruins of the *Establish'd Church*; when no Clergy-Man could keep his Living without the Hazard of his Soul, and many Thousand *Regular Divines* were *ejected* without Hearing, and reduced to beg, because they would not *Covenant*; and yet these are become the mighty Champions of Christian Freedom!

Was there ever so reproachful a Slavery as the servile Condition of the *English* Nation, under those *Hypocritical* Sticklers for Liberty? When the *Talmud* found better Quarters than the *Liturgy*, and the Doctrine of the *Alcoran* was treated with more Reverence than that of the *Gospel*. Was ever Tyranny so Barbarous as what these People exercis'd over the *Consciences* of their Fellow Subjects? I would the whole Nation might but once dream of such a *Whipping* as when these *Reverences* got the Law into their own Hands, their Bounty would bestow upon them; they would use no other Terror to their Children, than the *Presbyterians* are coming. Wer't not a blessed *Reformation*, to have

a *Presbyter* shaking his Rod over every *Parish*, and to have a whole Nation turning up their *Tails* to a Pack of *Pedants*? What did these *Pretenders* then for the Good of the Church, but share the *Booty*, and exercise a Power themselves ten thousand times more *Turkish*, than even they called that they had abolished: In short, the young *Lady* of Geneva is every Jot as Tyrannical as her Mother the old *Whore* of Babylon, as Dogmatical in her Sentences, as Cruel and Inexorable in her Executions, as Infallible and Unaccountable in her Claims, and as Imperial in her Decrees: She values a *King* no more than a *Cobler* upon a *Stall*, and *Creeds*, *Canons*, and *Councils*, are no more in the Hands of an *Assembly of Divines*, than an *Egg-shell* in a Storm upon the Bay of *Biscay*.

‘ I then own’d that *Christ* and the *Father*
 ‘ were *One*, because he said so; they ask’d if
 ‘ I would own they were *One God*, I answerd,
 ‘ if they would turn to the *Text* where
 ‘ ’twas said so, I would own it, but I
 ‘ would subscribe no *Religious Tests* at all that
 ‘ were not express’d in *Scripture Words*.

This Declaration has a very taking *Sound*
 with the common People, who must be dealt
 with

with as we do with *Children*; if you shew them the Mixture and the Composition of a *Pill*, they will *Keck*, but you must make it Gay and *Golden* if you would have them swallow it. Under the Umbrage of the *Bible* Mr. *Pierce* lyes snugg, and hatches *Herese* out of the Words of Scripture it self; and by this means he *sobbs* the Oracles of *Hell* upon his Audience, instead of the Doctrine of *Christ* and his *Apostles*, and *Texts* his Congregation with *Chapter* and *Verse*, into the Ways of Destruction: He baits his *Traps* with the *Parings* of Scripture, and the *Fragments* of Religion, and uses the Word of God as Men do their *Tobacco*, he *chews* it without the Grace of *Digestion*, and *spits* it out again.

I have often wonder'd to hear with what Veneration these Men will speak of the *Holy Scriptures*, and observe how constantly they retreat to them, as the only indifferent Judges and Arbiters of all Controversies in Religion; how zealously they ply the People with the great Duty of *searching the Scriptures*; and yet all the World cannot persuade them to believe or hear those Scriptures, tho' speaking never so directly against their own Opinions. The Words of Scripture

ture, it seems, are the only Rule of Human Actions, we must not *eat, sleep, or move* without a *Text* for it. Upon this ridiculous Assertion, the *Mysteries* of the Christian Faith are undermin'd, when yet the Practice of all *Christian Churches* hitherto extant, makes against them. Has not mistaken or perverted *Scripture* been the Foundation of all *Heresy* in the *Christian Church*? *Councils* may err, they say, and may not *Presbyterians*? How comes this Party to be more infallible than their Neighbours? They tell us, they will be try'd by the *Word of God*, not considering how that again is to be try'd by them; so that in the Issue their own *private Interpretation* of the *Scriptures* must pass for a Law.

This Principle of Mr. *Peirce*, That no religious Test is to be subscrib'd to, but what is express'd in the Words of *Scripture*, is what, as long as Men lie under its Power, will never want a just Pretence for all the Violence and Disturbance in the World; when once it was let loose against the *Church of England* in the great Rebellion, it worried every thing that stood in its way, and turn'd its Fury alike upon every Party that pretended to Peace and Settlement. It was merciless as the *Rage* and *Lust* of its Esposers, and spared nothing that *Sacri-*
lege

Legs could devour: And as by this Principle the *Presbyterians* assaulted and ruined the Church, so when they sub-divided among themselves, and moulder'd into new Churches and Factions, it was still the *offensive Weapon* of every aspiring Party; with it the *Independents* vanquish'd the *Presbyterians*, with it the *Anabaptists* attempted the *Independents*, and with it all the *Under-Sells* set up against the *Anabaptists*; and with it, as soon as they were born, like the *Dragon's Teeth*, they fell foul upon each other; and had they crumbled into a thousand farther Divisions (for nothing is so endless as *Fanatick Innovations*) it would have equally served both for and against all. Dismal always have been the Effects of this Principle, nor can any other be expected, when every several *Conscience* has a several *Religion*; and every *Religion* a peculiar *God*; and every profligate *Miscreant* ranges himself under what Form of *Dissent* he pleases; for the Skin of a *True Protestant*, falsely so called, is as fit for the Shoulders of an *Atheist* as if it were made for him; and the *Corruption* of a Man that has no Religion at all, is the *Generation* of One that has more than he knows what to do with.

‘ The worst Mischiefs have been done to
 the Church of God by imposing *Unscriptural*
 C Creeds,

• *Creeds*, and that now God had stir'd up a noble Spirit in Men to plead against *Impositions*;
 • I cannot in Conscience give up the *Liberty*
 • they are so bravely defending.

This is a right *Levelling Independent* Principle, and I congratulate the Bishop of B — and his Admirers upon the Compliment, as the Patrons and Promoters of it: A Freedom from *Impositions* and an Universal *Liberty* was formerly the Cry; and what was the Event, but such a Spawn of rank detestible *Hereses*, such scandalous Immoralities, such a Complication of horrid *Villanies*, that were quite unheard of before. Mr. *Peirce* has always declar'd himself an Advocate for an *Absolute Unlimited Toleration*, which has been ever the Cant when the Party is rising, but no *Toleration* when the Party are up; for that very *Liberty* which they cry'd up at first for Christian and Necessary, was always preach'd down again as most intolerable. The Freedom that these *Licentious Preachers* are contending for, is a Notion that includes all the *Sects* and Outrages in the World; for set Men's Consciences at *Liberty* once to think what they please, their Hands will not long be restrain'd from executing those *Thinkings*; Never was a general Freedom demanded, but for a particular Design; nor was it

it ever granted, but the next Proposition was *Equality*. The next Step from Liberty of *Conscience*, is Liberty of *Estate*, and from a Liberty of *Thought* they proceed to *Action*: A Freedom from Impositions extends to any thing Men will call *Conscience*; and then what Crimes shall not pass for *Virtues*, when every Malefactor is his own Judge?

I am reviled as an *Arian*, tho' I disown the *peculiar* Opinions of *Arius*.

That is, He is an *Eusebian*, a Follower of *Eusebius* Bishop of *Nicomedia*, who was so far from being eminent for any good Qualities, that he was a very Prodigy of Vice and Wickedness. When *Constantine* embraced Christianity, he came into the Church, not for Religion, but for *Preferment*; and he invaded that so greedily, as not to stick at the most scandalous Violation of the *Canons*: Neither was he so much a *Bishop* as a *Courtier*, insinuating himself into the Favour of *Great Men*, and fawning upon the *Emperor* himself; by which Methods he got Power and Opportunity of doing so Mischief in the *Christian Church*: He denied the *Consubstantiality* of the *Son*, and by Consequence put him upon the same Foot of common *Created Beings*; and so great a Friend

was he of *Arius*, that contrary to all the *Laws* of the *Church*, he receiv'd him into *Communion*, after he was *excommunicated*, and protected him against the Censure of his own *Metropolitan*.

The rest of Mr. *Peirce's* Case is only a sad Complaint against the Proprietors of his *Conventicle*, for turning him out without the least *Notice*; implying, that he ought to have had *Warning* or *Wages*, and laying a heavy Doom upon any one who shall appear in his *Pulpit* before he was justly dispossest'd of it; and to humour the *Farce*, the *Printer* has clapt a pretty *Device* at the end, of a *Boy* between a *Pair* of *Kettle-Drums*, beating up to *Arms*.

The *Dissenting Ministers* in *London*, you may believe, were soon acquainted with this *Riot* at *Exeter*, and lest they should give *Occasion* to the *Enemies of the Lord* (that is, to the *Church of England*) to blaspheme; they summon an *Assembly of Divines* to heal this Breach that was likely to bring so foul a *Scandal* upon the *Dissenting Name*. The *Synod* was composed of the *Dissenters of Three Denominations*, *Presbyterians*, *Independents*, and *Anabaptists*, who met at *Salter's-Hall*; and after they had sought the *Lord* by *Prayer and Meditation*, it was carried by a *Majority* for Mr. *Pierce*, That the *Bible only in the Letter*

Letter thereof was to be made the Standard of Faith, and that all Religious Tests were to be expressed in the very Words of Scripture; and so the Trinity in Unity, and the Three Christian Creeds were voted away. It must be confess'd, there was a pretty strong Opposition made by Mr. Bradbury, and some others, that were for a Declaration of Faith to be subscrib'd by the whole Dissenting Ministry, in the Words of the First Article of the Church of England, and the Fifth and Sixth Answers in the Assemblies Catechism; but this Scheme was hiss'd out of the Synod, and rejected with the greatest Scorn.

However, you may believe, that an *Assembly of Presbyters* could meet and debate without that *Heat and Intemperance of Expression*, which they are so apt to charge upon the *Church-Clergy*, that they behaved in their Disputes with the most *Christian Temper*, and mutual *Amity*, avoiding every thing immoderate and *rude*, and declaring their Opinions with the most condescending *Modesty* and *Respect*. The World has been oblig'd with two Accounts of the Proceedings of this *Assembly*; The first, suppos'd to be written by Dr. *Gale*, in Defence of Mr. *Peirce* and his Espousers; which is answer'd by Mr. *Bradbury*, (who has an inimitable Way of applying Scripture) in Behalf of himself

himself and those who *subscrib'd* with him to the Doctrine of the *Trinity*. Their *own Words*, I presume, are the most candid Way of representing the Case, which are as follow:

Dr. G. ' Ineed not observe how natural it is to expect *Warmth, Heat*, and a Behaviour that deserves *worse* Appellations from *such a Convention of Clergy*; but such Indecencies of *Zeal and Warmth*, serve only to expose the Actors to *Ridicule* or Compassion, such Conduct is not to be reflected upon without Concern. *An Account of the late Proceedings*, p. 5.

Mr. B. ' You will be amazed how many *Lies* are crouded in this one Paragraph, as if the Man had all *Truth* at Defiance. *An Answer to the Reproaches*, p. 11.

Dr. G. ' Their *Zeal, Pride, or Impatience* in *Contradiction*, threw all our Regards into Neglect, and with a very *Indecent Haughtiness* did Mr. *Bradbury* in particular demand, whether the Assembly was to be directed by the *Laity*? With the same *Ungoverned Passion* did another also ask, whether they came there to be contradicted by *Anabaptist Teachers*? And that Person was seconded by an equal *Ebullition of Wrath* and

and *Indecency*, but they were retorted upon
 with a just *Resentment*, by one who was
 affected by the *Invidious Distinction*. After
 a great deal of *Buffle*, *Heat*, *Invective*, and
 overbearing Treatment, the Question was
 with great Difficulty put and carried a-
 gainst *Unscriptural Impositions*, which *Vote*
 was to be made a Part of those *Articles*
 of Advice they were met to agree to.

Mr. B. ' *We run as uncertainly, we walk in*
Darkness, and disquiet our selves in vain,
heaping up Advices, and cannot tell who should
gather them. p. 13.

Dr. G. ' The Affirmatives went out of
 all *Patience* and *Decency*, and their forward
 Leader, Mr. Bradbury, thought fit in his
 great *Modesty*, to call them the *Scandalous*
Majority: The other as far as could be
 permitted for *Clamour* and *Contradiction*,
 went on in Form upon other Matters,
 which by *Wranglings* were drawn out into
 a needless Length. p. 11.

Mr. B. ' This Author has a goodly way of
 telling a Story: In some Writers, a Lye
 must be dilated, and 'tis as much as a Man
 can do to work it off in two or three
 Pages,

‘ Pages; but here’s a *Master of his Trade*,
 ‘ who has a *concise* Way of doing it, and
 ‘ gives us *Seven large ones* in the Space of
 ‘ *Fourteen Lines*, what a vast Number would
 ‘ he afford to sell in the Streets for the
 ‘ *Small Price* of a *Half-penny*? p. 13.

‘ Dr. G. ‘ I purposely omit mentioning
 ‘ any Persons by *Name*, unless the *Sprightly*,
 ‘ the *Facetious*, and the *Orthodox* Mr. Brad-
 ‘ bury: A Person of Mr. Bradbury’s *Forward-*
 ‘ *ness* for Distinction, might perhaps be
 ‘ piqued at, being lost in a Crowd, and *bip’d*
 ‘ in not being remarkable, tho’ to his own
 ‘ *Shame*. p. 12.

‘ Mr. B. ‘ If the Accusation is true, I shall
 ‘ deserve to be called that *Vile, Foolish, In-*
 ‘ *consistent* Creature which I’m represented to
 ‘ be by those Advocates for *Peace and For-*
 ‘ *bearance* and *mutual Charity*: But instead
 ‘ of being received with a *Temper* owing to
 ‘ a Matter of this Importance, I was inter-
 ‘ rupted by an *Ungodly Sneer*. p. 16, 30.

‘ Dr. G. ‘ The most wonderful Circumstance
 ‘ of this Affair is, that Mr. Bradbury too
 ‘ should be *amongst the Prophets*, and become
 ‘ a *New Revelation-Maker*, there seems to be
 ‘ no

' no manner of Connexion between a *Flaming*
 ' *Loyalty* and the *Calenture* of *Orthodoxy*, bal-
 ' lowing for *King George* in the Streets; and
 ' voting for *Slavery* within Doors; the *Hurza's*
 ' of a *Mob*, and the *Decrees* of a *Synod*; the
 ' Mirth of a *Song*, and the Severity of a
 ' Creed; and yet so it is, this *Merry Sone-*
 ' *teer* is become a most *Orthodox Father*, who
 ' can account for it? There was indeed
 ' some Affinity between being a *facetious*
 ' *Companion* and a *Witty Preacher*, between
 ' the Levity of a *Jest*, and *whipt Cream*
 ' *Divinity*, and it may be accounted for how
 ' the *Langb of Conversation* should froth over
 ' again, and trifle pleasantly in a *Pulpit*.
 ' How agreeably pretty was an Expression
 ' of this Gentleman concerning the *Athanasian*
 ' *Creed*, that it was a *Twirl of Words fitter*
 ' *for a Chymist than a Christian*. Who at that
 ' Time could have thought it, that he him-
 ' self should set up for a *Twirler*, and
 ' practice the *Chymist* upon his Neighbours,
 ' who had been so unsufferably *Witty* against
 ' *Imposture*? I desire your Excuse for this
 ' Levity, the Mirth of the Subject is *catch-*
 ' *ing*, and there is no speaking of Mr.
 ' *Bradbury* in any other Turn. p. 37.

Mr. B. ' In this Assembly I was *bis'd*, the
 ' first Instance I believe, and the last, I hope,
 ' of such a Rudeness. I have Reason to
 ' think there was a *Run* to be made upon
 ' my Reputation; The Cry was given, some
 ' Stories were contrived, unguarded Expres-
 ' sions aggravated, Persons went about as
 ' *Whisperers* to separate me from *very Friends*,
 ' *Thumping Lyes* and perfect *Facts* were im-
 ' proved to make me *odious*; and all this
 ' I trust without any other Provocation,
 ' than the Zeal I have shewn for the Do-
 'ctrines of the Gospel; He is resolved to
 ' throw all sorts of *Dirt*, on purpose, that a
 ' little may stick; but I would advise him
 ' not to talk too much of the *Bottle*, for
 ' every one who was in the Assembly will
 ' be apt enough to apply the Infination
 ' not to *me*, but to *another*. p. 31, 32, 33.

Mr. Bradbury has another Antagonist, who
 calls his Treatise the *Synod*: He has an-
 swer'd it with the same Christian Temper
 and Condescension. These Authors have
 discover'd a strange Vein of Compliments,
 a Specimen whereof I shall transcribe in their
 own Words, to instruct those Novices in Con-
 troversie, who are unacquainted with the *Ad-
 dress*

dress that is required in *Polemic Writings*, particularly when the *Articles of the Christian Faith* are in Dispute.

Synod. ‘ I am as much astonished at the
‘ *odd Behaviour* of a very great Part of the
‘ *Gentlemen* of the *Assembly at Salters-Hall*,
‘ as I am pleas’d at the *Generous Manage-*
‘ *ment* of the other Party. p. 6.

Mr. B. ‘ Those *Ministers* whom you ad-
‘ *mire* for their *Generous Management*, did
‘ *openly* call you a *Rascal* and a *Villain*,
‘ *Answer to the Reproaches*, p. 5.

Synod. ‘ I love to be free in my Faith,
‘ pag. 5.

Mr. B. But you are not free of it; for
‘ if your Faith runs in the common Stream,
‘ you must believe your self to be a Cox-
‘ *comb*. p. 5.

Synod. ‘ Several of the *Church Clergy*
‘ are busie to pick up *Invectives* against a
‘ *truly Reverend Prelate*, the *Bishop of*
‘ *Bangor*. p. 7.

Mr. B. ' What has my Lord of Bangor
' done to deserve the Flatteries of a Stupid
' Atheist? p. 5.

Synod. ' Tho. Bradbury was not appointed to
' draw up an *Address*, the Assembly was ma-
' king, to a certain great *Lunar Emperor*.
' pag. 12.

Mr. B. ' You write this with a Contempt
' of our *Glorious Redeemer*, whom you re-
' present only as fit to govern a World in
' the *Moon*: When Blasphemers despise us,
' 'tis a Sign we have done something to put
' the *Devil* out of Humour. You are a
' Dog, fit for nothing but to bark at the
' *Moon*. p. 6.

Surely such a *Bear-Garden Synod* was ne-
ver heard of! I think my self bound to give
the Debates of these *Reverend Divines* all pos-
sible Advantage, and therefore I shall col-
lect the most *Beautiful* and *Edifying* Part of
their Speeches, and present them at one View.
We may then very reasonably suppose Doctor
Gale to begin thus.

Tom.

Tom. ' Thou art a Warm, Hot, Fiery,
 ' Ridiculous Zealot, I pity thee ; Thou art
 ' Proud, Impatient of Contradiction, inde-
 ' cent, Haughty, and of an Ungovern'd Pas-
 ' sion ; thou boilest over with Wrath, out
 ' of Patience and Decency ; and yet thou
 ' art a Sprightly, Facetious, Orthodox Fel-
 ' low, a Soneteer, a Midnight Companion,
 ' a Lover of the Bottle, an Huzzaer at Bon-
 ' fires, a Zealot for King George, a Twirlster,
 ' and a Chymist ; you froth up your Ser-
 ' mons in the Pulpit, and make your Ser-
 ' mons no more than Whipt Cream.

Mr. Bradbury replies ;

' Gale, You amaze me with your Lies, you
 ' have Seven of 'em in Fourteen Lines ; you
 ' are an ungodly sneering Fellow, a thumping
 ' Lyar, and I am no more a Tippler than your
 ' self ; in short, you are a Dog, a stupid
 ' Atheist, a Coxcomb, a Rascal, and a Vil-
 ' lain'. And to wind up up the Conference,
 Mr. Bradbury very Christianly expostulates ;
*What a Scandal is brought upon the whole Name
 of Dissenters ? That we should be the only Society
 of Ministers who are incapable of meeting without
 Indecencies that never before were heard of !*
 p. 36.

You

You are no Stranger, Sir, I am confident, to an old Observation that has been made upon our *English Sectarists*, That they are the true Spawn of the *Donatists*, those stiff turbulent *Schismatics* in the Primitive Church, whom no *Indulgence* could oblige, and nothing but the strict Execution of *Penal Laws* was able to suppress; and in no Instance that I can think of, have they prov'd their Legitimacy, more than by siding with our *Modern Arians* at this Juncture; as *Donatus* and his Party did with those *Old Hereticks* against the *Catholick* Christians; for to this End he wrote a Tract, *De Spiritu Sancto*, agreeable to the *Arian Doctrine*; and others of the Faction joined with the *Macedonian* Hereticks, and blotted out of their *Bibles* these Words of St. *John*; *God is a Spirit*. But what was the Issue? They at length fall out among themselves, divide and sub-divide, make *Decrees*, and throw out *Anathemas* against each other, and what is most of all disingenuous, they stir up the Civil Magistrate to put the same Imperial *Laws* that were made against themselves, in Execution against their Brethren, and what but the other Day was *Tyranny* and *Persecution* in the *Catholicks*, is in themselves Law and Justice: And so they go on, loading one-another with all the foul Sto-

ries

vis and ill Language they us'd to bestow upon the Catholicks; and their Sentences of Excommunication are more fierce and heavy, than any that were ever denounced by any other Party of Christians. Thus they proceed Cursing and Damning each other, till every Sect spawn'd a new Litter of Vipers to eat out its own Bowels, and so they crumbled on, till they had made the Church no bigger than it was at first, a small Grain of Mustard-Seed, for every Party confin'd the Kingdom of Heaven to its own Conventicle.

Here you have an Epitome of the Controversy now depending among the Dissenters; for what those *Wild Schismatics* acted above thirteen hundred Years since, has been so exactly copied by the *Moderns*, that had they been the very same Men, they could not have behaved more like themselves. The *Twins* that were so like, that their own *Mother* could not distinguish them, were not more so than these two *Schisms*, tho' born at so great a Distance of Time and Place.

O Imitatores, servum Pecus!

And now, Sir, I am come to the most *Melancholy* Part of my Letter, what has hitherto pass'd

pass'd, has been no more than *Farce*, but what follows, I assure you, is *Deep Tragedy*, so shocking and full of Horror, that I tremble at the repeating of it; but I am oblig'd to follow them through all their *Kennels* more particularly for the sake of our common Saviour in *This*, where I shall display such a Scene of *Blasphemy* and *Profaneness*, as was never before publickly own'd by the most profligate and abandon'd *Hereticks* of the Christian Church. It is still my Rule to produce their *own Words* to support whatever Charge I have against them, and I shall look no further than into two or three *Pamphlets* that have been published by *Dissenters* themselves, since the starting of this Controversy, who have espoused and justified the Conduct of the *Majority at Salters-Hall*, near *Sixty London Preachers*, that refused to subscribe the Doctrine of the *Trinity*; and no question they have received the Thanks of the said *Majority*, as expressing the Sentiments and Opinions of the *whole Body* of them.

‘ I hate a *Prison* for my Body, and *Creeds*
 ‘ for my Mind. (*Synod*, p. 5.) I am inform'd
 ‘ that the *Synod* at *Salters-Hall* come thither
 ‘ with an Intent to settle a Correspondence
 ‘ with the Convocation of Divines in the
Moon,

‘ Moon, there being in that Orb, a Collection
 ‘ of all the Souls of the deceased *Creed-Makers*,
 ‘ who have at various Times *infested* the Chri-
 ‘ stian Church; and for the Benefit of *Astro-*
 ‘ *nomers*, I inform them, that the Spot they
 ‘ find in the *Moon*, and imagine to be some
 ‘ Bottomless Pit, is only a sort of a *Convoca-*
 ‘ *tion-House*, p. 9.

‘ They are come there to settle a Corres-
 ‘ pondence with this Reverend Assembly, in
 ‘ order to be furnish’d from thence with a
 ‘ Supply of what *Creeds*, *Articles*, or *Catechisms*,
 ‘ the Churches may at any time stand in need
 ‘ of, to promote *Uniformity*; but upon the Em-
 ‘ peror of *Great-Britain’s* Accession to the
 ‘ Throne of that *Island*, those Commodities go
 ‘ not off so well as before, p. 10.

‘ What need you trouble your selves what
 ‘ your Ministers Notions are? If, for In-
 ‘ stance, his Worship is directed to the *Father*,
 ‘ thro’ the Son, by the Holy Ghost, what Oc-
 ‘ casion can you have to stick at joining with
 ‘ any part of it. ’Tis easy to observe, that
 ‘ the Prayers of *Protestants* do generally run
 ‘ in this Strain. *A Letter to a Dissenter in*
 ‘ *Exeter*, p. 6.

' Nor can I yet tell how to satisfy my self
 ' to be present at the reading of a *certain Creed*,
 ' which I cannot *believe* (because I can't *under-*
 ' *stand* it) and that too when 'tis read as the
 ' Belief of *all present*; and 'tis expected I should
 ' testify my Assent by *standing*. But *Dissenters*
 ' are at liberty to order their Worship at *Dis-*
 ' *cretion*, and have at this time a good *Advan-*
 ' *tage* for strengthening their *Interest*, if they
 ' will but keep to their own Principle, p. 7.

' My Wonder is yet more raised when I con-
 ' sider, upon what *slight Grounds* they build
 ' their confident Assertion, that to *believe in*
 ' *the Trinity*, is a *fundamental Article* of the
 ' *Christian Faith*. God has made the Articles
 ' of *Faith* plain and *obvious* to the *meanest Ca-*
 ' *capacity*, p. 9.

' The *Father* is the *One God*, in Contradi-
 ' ction to *Jesus Christ*. (p. 11.) When St. Paul
 ' says, there is but *One God*, and that *One*
 ' God is the *Father*, does he not as fully ex-
 ' clude the *Son* and *Holy Ghost* from being that
 ' *One God* as Words can do it? Can any one
 ' think that St. Paul would express himself
 ' thus, if he meant that *Jesus Christ* was not
 ' *distinct* from that *One God*, or if he apprehended
 hended

ended that *Christ* was a Mediator between
 himself and them? The *Godhead* is attributed
 peculiarly to the *Father*, and he, as *distinguish'd*
 from the other Persons, is said to be the *One*
God. If the *Father* be the only true *God*,
 how can *Christ* be the only true *God* also?
 Is it possible there should be *Two*, who should
 each of them be the only *True God*? p. 12.

I cannot conceive how 'twas possible for
 the *Word*, if he had been originally equal to
 the *Father*, to have *bumbled* himself so as to
 become inferior to him, p. 14.

The *Spirit* is subordinate to the *Father* and
Son, and consequently he is not equal to the
Father or *Son*, p. 16.

Why should we fix upon such an *Unity* as
 is unintelligible? Why should it not be e-
 nough to say, that these *Persons* are *One* by
Consent and *Agreement* in their *Testimony*, or
 in their *Design*, and the exercise of their
Power? p. 19.

Is not that *God* who was the *Word* plainly
distinguish'd from the *God* with whom, in
 the *Beginning*, he was? Was *God* the *Word*,
 the same with him with whom he was? Does

‘ the *Evangelist* design to tell us, that th^e
 ‘ *Word* was with himself? Whoever talks after
 ‘ that Rate? p. 24.

‘ Is not this a sufficient Caution to us not
 ‘ to apprehend, that he is *equal* or *co-ordinate*
 ‘ with the *Father*? God the *Word* was ante-
 ‘ cedently to his *Incarnation*, subject to the
 ‘ Will of his *Father*, and consequently was not
 ‘ *equal* to him, p. 25.

‘ That *Christ* made the World by a *Power*
 ‘ which he did not *derive* from his *Father*, is
 ‘ what they ought to prove: *Christ* is only as
 ‘ a *Son* over God’s *House*; and how this agrees
 ‘ with *Equality* let such consider who assert
 ‘ it, p. 26.

‘ *Christ* had no *rational Soul* distinct from
 ‘ the *Word*, which may well be understood to
 ‘ supply the Place of a *Human Soul*, p. 28.

‘ The Meaning of the *Baptismal Form*, In
 ‘ the Name of the *Father*, and of the *Son*, and of
 ‘ the *Holy Ghost*, is, that Persons are enter’d
 ‘ into the Christian Religion, of which the
 ‘ *Father* is the *Supreme Author*, the *Son* the
 ‘ *Publisher*, and the *Holy Ghost* the great *Con-*
 ‘ *firmer*, p. 30.

‘ Ough

‘ Ought not all our Prayers and Praises to
 be offer’d to God *through Jesus Christ our Lord?*
Sincere Thoughts of a private Christian, p. 24.

‘ I am yet to seek for Precept and Example
 to *worship Christ as God*, p. 35.

‘ *Jesus Christ* is only *Eternally*, not *Original*
ly God, p. 36.

‘ I don’t propose *Christ* to you as an Object
 of *Divine Worship*. (p. 39.) *Man-Worship* is
Idolatry, our Saviour is a *Man*, and conse-
 quently not intitled to *Divine-Worship*, p. 40.

‘ If these Notions are true, Is not great part
 of the *Church of Christ* immersed into *Idola-*
try, and hath been so for many Hundred
 Years? p. 41.

‘ They who worship *Christ as God* are *Idola-*
ters, and notwithstanding any other Profes-
 sions of theirs, annul and make void all
 Hopes of *Salvation*, p. 49.

‘ I think it now no greater Absurdity,
 nor yet a Stranger Form of *Baptism* to be
 baptiz’d into a *Man*, than it was hereto-
 fore

fore to be baptiz'd into *Moses* who was a
Man, p. 61.

Think you that God ever had his *Fellow*?
Or in Propriety of Speech, hath, or ever
had, or can have an *Equal*, or any like him?
p. 69.

If the National Church may not impose
Creeds and Articles of Faith upon them, why
should they do it themselves upon their
Brethren? *Account of late Proceedings*,
p. 17.

Let it be examin'd a little from what
Sources this Creed-making, Church-paling Hu-
mour must arise, three Causes very readily
occur to my Apprehension, viz. *Pride*,
Knavery, or *Priestcraft* and *Enthusiasm*, p. 18.

Enthusiasm gives a great deal of Room to
a Faith-maker, without bearing too hard
upon his Integrity, p. 20.

None but the *Enthusiast* then can be allowed
to be a Faith-maker with any Consistency,
p. 21.

A Man

A Man may flatter himself with what Distinctions he pleases, but if he maintains the Essential of Popery, as every Creed-maker does, he shall ever be in my Account a Papist, p. 22.

Why may not every Man in disputable Matters (such as the Doctrine of the Trinity) be suffer'd to enjoy his own Perswasion, without Molestation and Disturbance? (Pierce at the Opening of a New Meeting-House,) p. 20.

The City of Exeter began to be pester'd with blasphemous Pamphlets, asserting, that to affirm a Trinity of Persons, was to deny the Unity of the Godhead, that the Father, Son and Holy Ghost are Three distinct Beings; that the Lord Christ was the Chief of all Subordinate Power; that the Unity of the Godhead was only in the Father; disputing away every Perfection of the Lord Jesus Christ; and likewise questioning the Deity of the Holy Ghost, is, among other Things, telling us that it was never yet proved that Jesus Christ had a Humane Soul, but that the Logos or Word may well be supposed to supply the Place of a Humane Soul; and that it was not necessary

necessary to *Faith* or *Salvation* to believe the
 true Sense of the *Scripture*. These horrible
Pamphlets were industriously spread by the *New*
Party; several of whom declared, the *Holy*
Ghost was not *God* at all: And one of them
 in particular said, That it was no Sin to say
 that *Jesus Christ* is a *Creature*: (An Account
 of the Reasons of withdrawing from the
 Ministry of Mr. *Peirce*.) p. 7.

It had long been the Custom of our
 Congregations, at the Close of the *Psalms*
 or *Hymn*, to give *Glory* to the *Father*, *Son*,
 and *Holy Ghost*, as One *God*: About this
 Time Mr. *Peirce* directs the *Clerk* what
Psalms he should sing, and gives positive
 Orders that they sing there without *Addi-*
tions; which when complained of to Mr.
Peirce, what he offer'd was to this purpose,
 as if this *Doxology* was not *Scripture*. And
 while he himself forbore to give *Glory* to
 the *Holy Ghost*, he taxt another Minister for
 doing it. (Mr. *Peirce* declared for the *Subor-*
dination of the *Son*.) p. 8, 9.

What the *Christian Religion* has to fear
 from the Propagation of such *Doctrines*, is
 too obvious to be long insisted upon; and
 there is no Man that has the least *Jealousie*
 for

for the Honour of his Saviour, whose *Hours* must not *Tingle*, and his *Blood* thrill in his *Veins*, to find such Principles espoused and publicly debated, when the *Law* lies open against these *Hereticks*, and it is in the Power of *Justice* to lay hold of them. They have put themselves out of the *Protection* of the *Indulgence-Act*, which obliges them to *Subscribe* to the Doctrine of the *TRINITY*, and therefore their *Conventicles* are no more in my Opinion, than an *Assembly of Rioters*, which any *Constable* has Authority enough to disperse.

And now I appeal to any Man, who knows upon what sober Grounds and Principles the Church of *ENGLAND* stands, and how its *Doctrines* and *Forms* are not only countenanc'd by the best and purest Times of Christianity, but Establish'd by the *Fundamental Laws* of the Land, whether he can so perfectly charm and stupify his Passions, as not to be chafed into some *Heat* and *Briskness* upon such Occasions ! When he seriously considers, that this Church so rightly Constituted, and so duly Authorised, should be so savagely worried by a wild *Fanatick Rabble* ; that this Church so soberly model'd, so warrantably Reformed, and so handsomely

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settled,

settled, should be so perpetually beleaguerr'd, and not yet out of all Danger of being rifled, if not utterly demolish'd by *Heresie* and *Ignorance*; that the Publick Peace and Settlement of a Nation should be so wofully discomposed by a Sett of *Stiff Embussists*, and so lamentably embroil'd by the Pride and Insolence of a Clan of *Peevish, Ignorant, and Haughty Zealots*; And, lastly, that these *Brain-sick* People, if not prevented by some speedy and effectual Remedy, may in a little Time grow to that *Power and Confidence*, as not easily to be suppress'd: Let the *Reader* consider all this as thoroughly and seriously as I have done, and be a Stoic if he can.

But besides this, let any Man that is acquainted with the Wisdom and Sobriety of *True Religion*, tell me how 'tis possible not to be provoked to *Scorn* and *Indignation*, against such proud, ignorant, and supercilious Hypocrites, who, tho' they utterly defeat all the main Designs of Religion, and stab it to the very *Heart*, yet boast themselves its only Friends and Patrons; signalize their Party by distinguishing Titles and Characters of *Godliness*, and brand all others howsoever Pious and Peaceable, with bad Names and worse Suspicions? Who, I say, that loves and adores the

the Spirit of True Religion, can forbear to be sharp and severe to such thick and fulsome Abuses. For whilst *Folly* and *Hypocrisy* appear under the *Vizor* of *Holiness*, it makes that seem as ridiculous as it self.

Now, to lash these morose and insolent *Hereticks* with smart Satyr, is so far from being a Criminal Passion, that 'tis a Zeal of *Meekness* and *Charity*, and a Prosecution of the Grand and Diffusive Duty of *Humanity*, which obliges us to maintain the common Love and Amity of Mankind. And tho' good *Manners* oblige us to treat all other sorts of People with gentle and civil Language, yet when we have to do with *Proud* and *Turbulent* Spirits, we must point our Reproof with sharp *Invectives*, we must discover them to themselves, to humble them; we must lance their *Tumour*, and take out the Core of their proud *Flesh*, before we can cure them. *Anodyne*, and softer Medicines make no Impression upon them; soft and tender Words do but tempt their *Disdain*, and sooth up their *Vanity*; they think you flatter and fawn upon them when you speak them fair, your Civility they will interpret *Respect*, and a forced Esteem and Approbation of their Principles. And to think to argue a Sett of rude and boistrous

Joyfrous Libertines out of their Folly, merely
 by the Strength of calm and sober Reason, is
 as likely a Matter as to endeavour by fair
 Words to perswade the *Northern Wind* into a
Western Point. If you will ever silence them,
 you must be as *Vehement* as they, nothing
 but *Zeal* can encounter *Zeal*; and he that will
 oppose a *Fanatick*, must do it with his Eager-
 ness, tho' not his Malice; Clamour and
 Confidence make stronger Impressions upon
 the common People, than Strength of Rea-
 son, and the Rabble ever runs to that Party
 that raises the *biggest Noise*: And therefore
 since we of the *Church of ENGLAND* are
 not so ill bred as to oppose Clamour to
 Clamour, we must supply our want of *Noise*
 and *Throat*, by Sharpness and Severity; and
 tho' there is but little Ground to hope that
 the keenest Reasons should be able to pierce
 their thick and inveterate Prejudices, yet
 however, the sharper Edge they have, the
 deeper they will stick in the Minds of them
 whose Concern and Interest it is to correct
 and punish them; for I am not so vain as
 to design or expect their own *Conviction*, as
 good attempt the Removal of Mountains.
 What I propos'd, was to represent these *He-
 reticks* in their own Colours, to awaken *Au-
 thority* to beware of its worst and most dan-
 gerous

(37)
gerous Enemics, and to force them to that
Modesty and Orthodoxy by Severity of Laws,
to which all the Strength of Reason in the
World can never perswade them.

I am pretty sure what Reception this Letter
will meet with among the Party; for if any
Man impudently *belies* Religion, and I expose
him for it, it is but telling me I *rail*, and
I am *answer'd*.

I am, SIR,

Your most Humble Servant,

T. L.

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